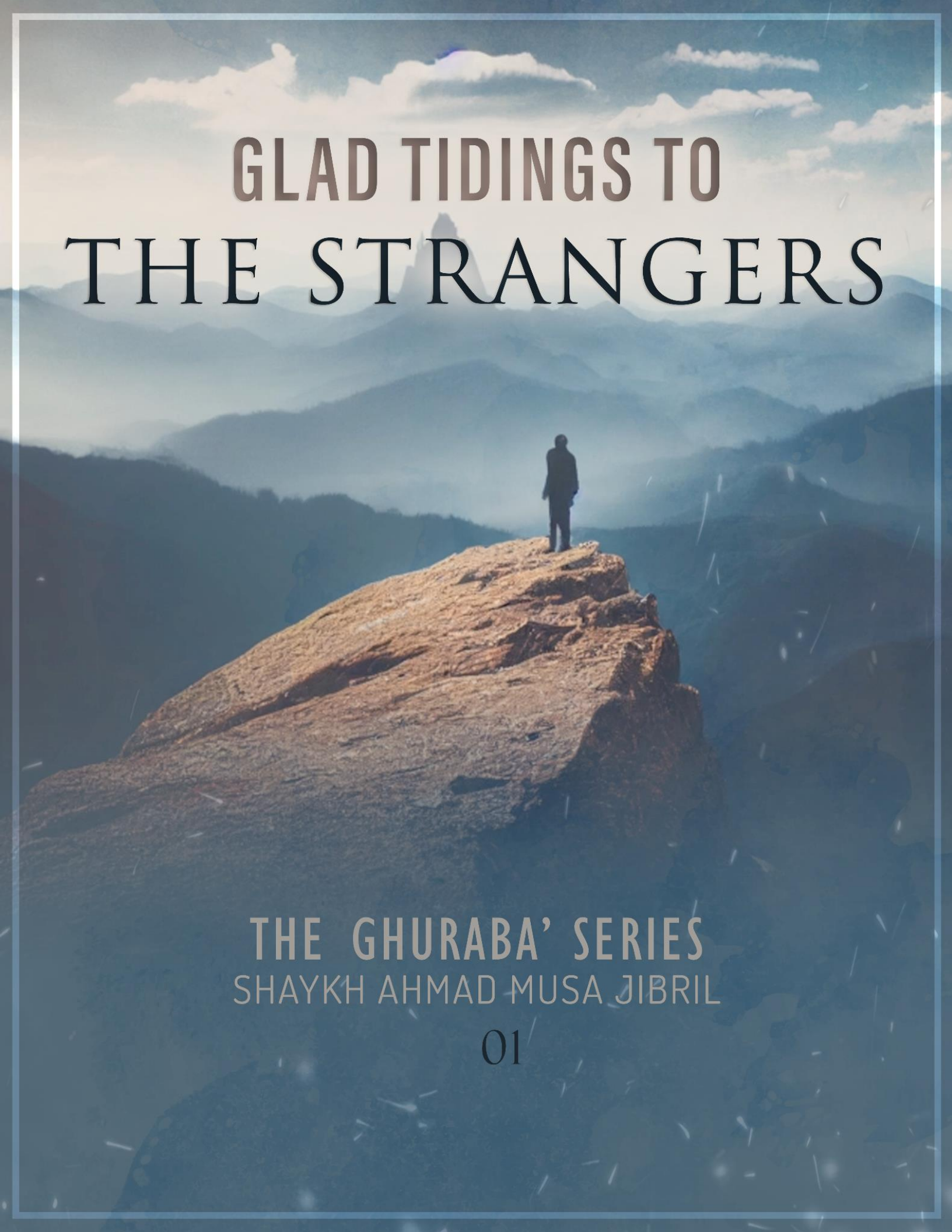
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

01

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (01)

Strangers Grasping on a Burning Ember

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

AHMAD JIBRIL

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، وصلى الله وسلم وبارك على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

There comes a time when the righteous Muwahhidīn go through a phase of feeling like strangers — strangers in their towns, and sometimes in the middle of their own homes. They feel like strangers among strangers. Strangers with their Tawheed, strangers in how they walk, talk, and think. They feel like strangers in how they analyze and see the state of the Ummah, the massacres and oppression of the Ummah. They feel like no one understands them. Their Tawheedic thought process is in one valley, and everyone else is in another. Strangers, in agony at times, because they can't find a Masjid to congregate in, because many have become Masājid of Dirār. Many Masājid have become Masājid of defiance to the Tawheed of Allāh. Instead of Tawheed, it's Shirk in governorship. Many Masājid have become Masājid of sabotage to the Deen of Allāh. Instead of protecting Muslims' identities, they delude their لا إله إلا الله with interfaith. Many Masājid, or so called Du'āt, whose definition of Walā' has become Walā' to those who oppose and resist Allāh سبحانه وتعالى, His Messenger ﷺ, and the righteous believers. Many Masājid and speakers whose sole purpose has become to defecate into the minds of their masses the filth of modernism, secularism, and Irjā'. Strangers who are looking for spouse on the pure Manhaj but find it difficult or impossible to achieve at times. Strangers who are agonized by the attempted hijacking of Millat Ibrāhīm, the pure call to Tawheed, by the Jews of the Qiblah, and on the other hand you have the annulling of the handholds of Islām by their partners in crime, the deluded modernists, the heretics of the Ummah. Both [groups] globally, freely spreading their filth openly, with absolutely no resistance from their masters, because their religion is that of their masters, as best described by the Muhaddith — or rather the Eloquent Muhaddith, as he was known — the student of Anas Ibn Mālik رضي الله عنه, Raqabah Ibn Masqalah, and An-Nadhr Ibn Shumayl, who said a very similar statement — *"A religion of their masters and leaders"*. They mean

their religion goes by what the leaders want, even if it's in defiance to what Allāh سبحانه وتعالى and His Messenger ﷺ taught us. You see why the path is paved for them everywhere? There is no doubt they gain with Irjā' their Dunyā, just as there is no doubt they lose with Irjā' their Ākhirah.

Strangers, who feel like the globe with all their might and resources collaborates and unites against them, or those they genuinely love for the Sake of Allāh, or those who their heart melts to when they see them or hear them speak or merely hear of them. Strangers on the pure Millat Ibrāhīm, who at times may look left and right and all around for a friend or a supporter in their faith, then they look again and again, only to find their vision and sight returning to them worn out, weak, and exhausted. Our Messenger ﷺ left nothing he didn't teach us. So lend an attentive ear and listen to him, as he himself ﷺ faced a phase of his life like this.

بَدَأَ الإِسْلاَمُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاء

Islām initiated as something strange, and it would revert to its (old position) of being strange. So Tūbā for the Strangers. [1]

Islām began as something strange, and it will return to being strange, so طُوبَى is for the strangers. A Hadīth in that wording reported through nearly 10 authentic chains, and by similar or close meanings, it's reported on the authority of more than 20 Sahābah, most of them having multiple chains, in addition to 7 Mursal chains — which are chains in which the Sahābi's name is omitted. Point being that there are numerous narrations to this very essential Hadīth. Some narrations are solidly authentic, like the ones on the authority of Ibn 'Umar and Abu Hurayrah and Ibn Mas'ūd. Some are acceptable, like the ones on the authority of Jābir Ibn 'Abdillāh and Sa'ad Ibn Abī Waqqās and Anas Ibn Mālik رضي الله عنهم أجمعين. Some are less than that, meaning weak, which are like the ones on the authority of Abu Sa'īd Al-Khudri, Abu 'Uthmān Ibn Sanna, and Al-Hasan Al-Basri, and others. The meaning of the Hadīth is so firmly engrained and

[1] Muslim: 145

repeatedly echoed all throughout the Qur'ān. How? We mean by the verses praising the minority, so long as they're on the Haqq, and vilifying the majority and disparaging them when they're on the Batil. Verses like in Sūrat Al-Baqarah

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُون

Then you turned away, except a few of you, and you were refusing.[2]

When mentioning the covenant with Bani Isrā'īl, at the end of the verse, Allāh says, *"You turned away but a few among you."* ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُون. All but a *few* of you turned away. In Sūrat Al-Baqarah again,

أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُون

Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.[3]

Isn't it that every time they make a covenant, a party and a group from amongst them throws it aside? بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُون— the truth is *most* of them don't believe. In Sūrat Al-An'ām,

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّه

And if you obey most of those upon the earth, they will mislead you from the way of Allāh.[4]

If you obey and listen to *most* of those who are on the earth, they will mislead you far away from the Guidance and Path of Allāh سبحانه وتعالى. In Sūrat Hūd, mentioning the story of Nūh عليهم الصلاة والسلام, Allāh says,

وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيل

[2] [2:183]
[3] [2:100]
[4] [6:116]

But none had believed with him, except a few.[5]

And none believed in him except a *few*. 950 years of Da'wah, and some Sahābah, like Ibn 'Abbas, say 80 embarked on the arc with him, while others say it's best kept as just a few since the Messenger ﷺ didn't specify a specific figure. In Sūrat Hūd again, towards the end of the Sūrah — after Allāh mentions the story of Nūh, Hūd, Sālih, Ibrāhīm, Lūt, Shu'ayb, and Mūsā عليهم الصلاة والسلام — then, in a general, summarized verse that shows the path of the messengers, Allāh سبحانه وتعالى says,

فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُوْلُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُم

So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth — except a few of those We saved from among them? [6]

If only there had been among the generation before you, people (or persons) having wisdom, prohibiting everyone from Fasād (which includes Shirk, Kufr, disbelief, polytheism, and every type of sin) on this Earth, except a *few* of those whom We saved from among them. The same concept is mentioned about our Messenger ﷺ specifically. In Sūrat Al-Hāqqah,

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُون

And it is not the word of a poet; little do you believe.[7]

It is not the word of a poet, it is *few* of you who believe. The same concept is reiterated in the context about this Ummah. When Allāh سبحانه وتعالى points to the superiority and supremacy of this Ummah, he points to this aspect. In Sūrat Āl-'Imrān,

[5] [11:40]
[6] [11:116]
[7] [69:41]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.[8]

You, true believers, are the best ever raised for mankind, when you enjoin Ma'rūf (Tawheed and everything that Allāh سبحانه وتعالى has ordained and made obligatory) and you forbid Munkar (which is Shirk and everything Allāh سبحانه وتعالى has forbidden us from) and you believe in Allāh, and had the people of the scripture (meaning the Jews and the Christians) believed, it would have been better for them. مِّنْهُمُ ٱلْمُؤْمِنُون — among them are some who have faith, وَأَكْثَرُهُمُ ٱلْفَـٰسِقُون — but *most* of them are Fāsiqūn.

Verse after verse like this. Contemplate the Qur'ān and you will find what I found: nearly 120 similar verses that point to this meaning in one way or another. So if the majority are described as that when they are on the Bātil, then that leaves the remarkable few — the notable, the distinctive, the exceptional — the Ghurabā', the Strangers. The few on the Earth, but higher in status, rank, and reward with Allāh سبحانه وتعالى.

May Allāh reward all of those who attended here physically and virtually. This is the first of Khawātir after 'Asr on a very long topic that we will be discussing inshā'Allāh.

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليماً كثيراً

[8] [3:110]